"written off" by Dr. Forster on July 3.

cxlvii. For a good discussion of the kind of thought prevalent among late nineteenth-century medical superintendents, see S.E.D. Shortt, Victorian Lunacy: Richard M. Bucke and the Practice of Late Nineteenth-Century Psychiatry (Cambridge: Cambridge UP, 1986), especially chapter 4, "Genesis of Etiological Speculation," 94-123. He suggests that Bucke and his contemporaries (who certainly included Daniel Clark) "had pragmatic professional motives for enthusiastically endorsing degeneration as an etiological reality," principally because it "substantiated the somatic model of mental illness": "The existence of a hereditary neuropathic diathesis, usddenly made overt by situational stress or vice, provided an important explanation for the manner in which these functional deficits operated" (104). It would also have got them off the hook for the failure of moral therapy or, as Shortt more elegantly puts it, "the depressing decline in cure rates in late nineteenth-century asylums" (104).

cxlviii. Thomas Edward Brown, "Living with God's Afflicted": A History of the Provincial Lunatic Asylum at Toronto (Queen's University, Kingston: Unpublished Ph.D. Dissertation, 1981).

cxlix. Most of the very few published articles on Workman are indeed of this ilk. For example, Cyril Greenland's predictably titled "Three Pioneers of Canadian Psychiatry," Journal of the American Medical Association 200.10 (June, 1967): 129-38. Greenland tells us several times that Workman was one of the "best loved physicians in all Canada" (835, 837) and connects Workman to the Clarke Institute for which the article appears to have been written on the occasion of the Canadian centennial. Greenland's examples of Workman's writing actually argue against his thesis, since they show Workman unchivalrously attacking his critics, calling Dorothy Dix's father a "paranoiac," etc. Scull's complaint about bad biography seems appropriate here: "useful ideological constructs for those bent on creating an idealized fiction as a support for their current professional identity" (Masters of Bedlam: The Transformation of the Mad-Doctoring Trade (Princeton, New Jersey: Princeton UP, 1996), 4. C.G. Stogdill's "Joseph Workman, M.D., 1805-1894: Alienist and Medical Teacher," Journal of the Canadian Medical Association 95:18 (1966): 917-23, is more informative and less gloating. Stodgill notes, for example, Workman's interesting and value-laden diagnoses. A more recent article by Peter J. Mitham, "'Very Truly and Undisturbedly Yours': Joseph Workman and a Verdict of Malpractice against John Galbraith Hyde," Canadian Bulletin of Medical History 13 (1996): 139-49, discusses several letters in which Workman supports a fellow-doctor involved in a malpractice suit.

cl. For example, Rainer Baehre, "Joseph Workman and Lunacy Reform: Humanitarian or Moral Entrepreneur?" (Paper presented to the Canadian Historical Society: Montreal, 1980). Baehre comes down hard on the "humanitarian" side, though the division now seems like a false one.

cli. See Andrew T. Scull, Museums of Madness: The social Organization of Insanity in Nineteenth-Century England (London: Allen Lane, 1979). Scull offers strong evidence for one of his principal theses, that "there was on obvious link between how serious a problem insanity perceived to be, and the importance and prestige bestowed upon those thought to be experts in its treatment" (238).

clii. Constance M. McGovern, Masters of Madness: Social Origins of the American Psychiatric Profession (Hanover, New Hampshire: UP of New England, 1985). See especially her chapter, "Selling the Profession," 127-48.

cliii. Ellen Dwyer, Homes for the Mad: Life Inside Two Nineteenth-Century Asylums (New Brunswick, New Jersey: Rutgers UP, 1987). See for example "The Economics of Compassion," 29-54.